

The Eclectic Theosophist

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION

Subscription (6 issues)
\$2.50; foreign \$3.00

ISSUED BI-MONTHLY BY POINT LOMA PUBLICATIONS, INC.
P. O. Box 6507 — San Diego, California 92106

Editors: W. Emmett Small, Helen Todd

Per Copy 50c

SDHS Receives Iverson Harris Art Collection

By BRUCE KAMERLING



Iverson L. Harris, standing beside Marian Lester's painting of the Râja-Yoga Academy and Temple of Peace, Point Loma, California.

Photo by Bob Wright, of the San Diego Historical Society, October 31, 1971.

The above photograph headed the following article here reprinted from the front page of *San Diego History News*, Sept. 1979 (Vol. XV, No. 9), published by the San Diego Historical Society. We felt this would be of special interest to *Eclectic* readers, especially those with knowledge of Mr. Harris' long association with Point Loma, Lomaland, and the Theosophical work carried on there.—Eds.

Some of the most interesting and unusual buildings ever constructed in San Diego were those of the Theosophical Institute begun by Katherine Tingley on Point Loma in 1897. Although the impact of the Lomaland community was felt around the world through schools, publications and lectures, few physical traces of this unique settlement remain today.

The San Diego Historical Society is therefore pleased to announce the recent donation of a major collection of works of art by the artists, teachers and students of the Theosophical Institute and Raja-Yoga Academy on Point Loma. The collection includes portraits, pictures of the Institute's buildings, still-life paintings and decorative and symbolic works.

These historically significant pieces of art were accumulated by the late Iverson Harris, himself a student of the Raja-Yoga school and for many years the travelling secretary of Katherine Tingley. The collection has been donated in memory of Iverson Harris by his wife, Katherine, who was also closely associated with the Point Loma community.

Among the paintings is a small portrait of Daniel de Lange by Reginald Machell. De Lange was the Founder-Director of the Amsterdam Conservatory of Music. He moved to Lomaland in 1914 and remained until his death in 1918. Machell was one of the most important artists at the Institute and created many of the decorative embellishments and handcarved furnishings for the buildings themselves as well as a number of fine paintings including "The Prodigal" donated to SDHS by Iverson Harris in 1974.

Another significant group of works are five drawings by Leonard Lester who worked at Point Loma from 1916 until he moved to Alpine in 1929. His drawings exhibit a delicate touch and an almost magical use of colored pencil on toned paper. Among his drawings is the original frontispiece design for Katherine Tingley's book *Theosophy: the Path of the Mystic* (1922). Works by Lester's wife, Marian, are also part of the collection, including an outstanding large oil painting of the Academy building and Temple of Peace painted in vibrant colors.

An artist of state-wide reputation, Edith White, moved to Point Loma from Pasadena in 1902, and taught at the Art School there until 1930. White was known for her paintings and landscapes and flower pictures. Both are represented in the Harris gift.

Grace Betts, from a prominent family of artists, also taught art at Point Loma from 1904 until 1921 with a lengthy sojourn in Cuba where she taught at the Raja-Yoga Academies in Santiago de Cuba and Pinar del Rio. The painting "May Blossoms: A Passing Shower" (1918) shows her to have been a sensitive and gifted artist with a decorative sense of color.

Also included in the Harris donations are works by Grace Knoche and Grace Frances Knoche (mother and daughter), Edith Wynn, and Benjamin Gordon, as well as a large and impressive batik table cloth decorated with Egyptian style tarot illustrations made by the students and teachers of the Point Loma art school.

When the collection has been properly researched and catalogued and minor conservation work finished, it will be included in an exhibit showing the artistic accomplishments of the artists and students of Lomaland.

". . . Of Enduring and Surpassing Value"

We have given this title (using the author's words) to the following answer to Question 307, one of the 345 received by *The Theosophical Forum* editors at their New York office during the years 1891-95. This answer by Alexander Fullerton will be followed in our next issue by one added by W. Q. Judge. Both are included in Vol. II of *Echoes of the Orient*, soon to be published by Point Loma Publications, Inc.—Eds.

In regard to the third object of the T.S., what if anything, is being done in the way of investigating the "psychic powers latent in man"?

ANS. — This is a very interesting question, one which is not infrequently met in private and official letters, and which should be answered with some fulness. *Nothing* is really being done by the T.S. to investigate man's psychic powers, although that investigation is avowedly one of its three objects. It may even be said that such investigation is discouraged by the highest officials and most influential members of the Society, strange as this seems. Why?

The history of the Theosophical Society shows that it has undergone a process of evolution steadily to higher planes, a process paralleled by that in many individual members. It was avowedly formed for investigation of psychic phenomena, several of its original members were active spiritualists, and one of its first acts was to effect an arrangement with Mr. Felt for explaining his (asserted) experiments upon Elementals. This phase was very soon passed through, and was followed by a stage of philosophic elucidation by H.P.B., notably in the publication of *Isis Unveiled*. After this preparatory work and the removal of the Founders to India, the larger field of direct Theosophic exposition was entered, fuller help from Masters was given, and Mr. Sinnett's great works, *The Occult World* and *Esoteric Buddhism*, sounded through the West the first promulgation of the Wisdom Religion. The Society had now taken a bolder stand as the nucleus of a Universal Brotherhood, and had invited all searchers after Truth to its membership. It exerted itself to supply a growing demand for philosophic and religious knowledge, particularly drawing upon Eastern treasures, and *The Theosophist* and *The Path* were successively established. Then came a movement to popularize Theosophic doctrine, leaflets, pamphlets, and elementary books appearing, and arrangements being made to spread them as far as possible. Into the purely intellectual or didactic purpose soon became perceptible a moral and spiritual aim, and the practical bearing of Theosophy was made more impressive. Meantime phenomena dropped into the rear, the philosophic explanation of spiritualism discredited spiritualists and caused them to hold aloof, emphasis was placed on true spiritual development rather than on any form of psychism. As the Society grew, to its members was pointed out the importance of knowledge, interior discipline, and exterior work for the Society's aim of bettering mankind through right perception of Karma and Reincarnation

as the great motor to reform. H.P.B.'s settlement in Europe, the establishment of *Lucifer* and the London Headquarters, the publication of *The Secret Doctrine*, the organization of the European Section, all meant more ample instruction, propaganda, and T.S. work. *Light on the Path*, the first work for distinctly devotional purposes, was followed by *The Voice of the Silence*. And for years the main labor of the now thoroughly aroused Society has been to prepare and disseminate literature of all grades and for every want, to perfect its system of interior instruction and exterior enlightenment, to consolidate its membership in effort to gain and to give truth,—in short, to make the T.S. a grand agency for teaching and uplifting its own Fellows and all the race.

One may sum up this evolutionary career in saying that the Theosophical Society started with phenomenism, and progressed through intellectualism and spiritual devotion to the stage of uniting intellect and devotion in a persistent attempt to elevate humanity.

As has been said, this organic evolution is paralleled by individual. Many a man has been aroused from materialism or apathy by spiritualism, then has craved a philosophy not found in spiritualism, experienced interest in Theosophic doctrine, undergone a soul-awakening in connection therewith, and gained full satisfaction in that union of truth and duty which constitutes a real Theosophist. It is a progressive course most natural in an age conditioned as is this, and officials of the T.S. see it exemplified repeatedly.

In the unfoldment of fact effected by expanding literature, particularly that from H.P.B. herself and from her immediate pupils, great light has been cast upon psychic matters in two respects; *first*, their actual nature and laws, *second*, their relative inferiority to spiritual interests. It has been shown, for instance, that psychism is deceptive, illusory, unprofitable, often injurious and never safe, that it cannot be properly pursued without such a trained guide as does not exist in this longitude, that its acquirements, not being in character, do not pass over into later incarnations, and that time spent on it is really unremunerative. And also it has been shown that the true aim for man is the union of his Manas principle with his Buddhi principle, *i.e.*, the flooding of his human nature with his Divine Nature; after which the psychic realm is of right his to enter, understand, and rule. As the teachers put it, that realm is to be entered from above, not from below. Hence it follows that one is unwise to expend upon inferior pursuits strength and time which can so much more profitably be expended upon superior; and also that it is but right to follow that order of attainment which "Those who Know" both by experience and acquisition testify to be just, consecutive, satisfactory, true, and safe.

Furthermore, it is matter of observation that interest in psychic pursuits declines as interest in spiritual

growth augments. Men who are more and more intent on higher themes, are less and less intent on lower. The greater displace the smaller. This is from the nature of the respective topics, but also from the satisfaction in the former which, once truly felt cannot be given up for the latter. And so there has been noted by Theosophic leaders the fact that students who follow the course recommended care less for phenomena as they sense better the spiritual philosophy.

As the evolutionary process continually drew the T.S. more directly to its real work as we now know it, and as enlarging perceptions enabled its leaders the better to conduct it, the subject of phenomena dropped to the rear. Phenomena had their value for certain evidential purposes, and for these they were fittingly quoted and expounded, but H.P.B. discarded them when that end was accomplished, and the Society did likewise. Its strength was given to the aims heretofore spoken of. The greater import of its first and second declared "Objects" obscured the third, just as in individual cases. And so when an inquirer asked of its officials how he should develop psychic gifts, or what advice was offered to aspirants after "powers", or whether it was well to cultivate incipient ability for clairvoyance, clairaudience, going out in the astral, and the like, he was told that there was something far more important than these things, something to which they might well be postponed, something of enduring and surpassing value. The advice might be summed up in the Scripture passage, "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you". In other words, Make yourself fit for powers and the powers will in due time come; but you will not become fit by seeking the powers.

In an indirect way the T.S. is really, however, contributing to the right treatment of psychic problems. For through its exposition of the septenary nature of man and of *post mortem* states it is making possible to Western psychologists a systematic study, with adequate data, of hypnotism, mesmerism, dreams, clairvoyance, and kindred phenomena. Probably it can effect more for general enlightenment by furnishing scientists with indispensable tools now lacking and by thus letting secular science do preparatory work, than by doing that work itself. At first it had to do it, but now that science has advanced to the point where these tools can be handed over to it and the T.S. spend its strength more advantageously, that is the right policy.

GBS ON DEATH

Extract from the first essay in a book, *Parents and Children*. Other essays of George Bernard Shaw in the same volume are "The Man of Destiny", "Fanny's First Play", and "The Dark Lady of the Sonnets."—Eds.

Childhood is a stage in the process of that continual remanufacture of the Life Stuff by which the human race is perpetuated. The Life Force either will not or

cannot achieve immortality except in very low organisms: indeed it is by no means ascertained that even the amoeba is immortal. Human beings visibly wear out, though they last longer than their friends the dogs. Turtles, parrots and elephants are believed to be capable of outliving the memory of the oldest human inhabitant. But the fact that new ones are born conclusively proves that they are not immortal. Do away with death and you do away with the need for birth: in fact if you went on breeding, you would finally have to kill old people to make room for young ones.

Now death is not necessarily a failure of energy of the Life Force. People with no imagination try to make things which will last for ever, and even want to live for ever themselves. But the intelligently imaginative man knows very well that it is a waste of time and labor to make a machine that will last ten years, because it will probably be superseded in half that time by an improved machine answering the same purpose. He also knows that if some devil were to convince him that our dream of personal immortality is no dream but a hard fact, such a shriek of despair would go up from the human race as no other conceivable horror could provoke. With all our perverse nonsense as to John Smith living for a thousand million eons and for ever after, we die voluntarily, knowing that it is time for us to be scrapped, to be remanufactured, to come back, as Wordsworth divined, trailing ever brightening clouds of glory. We must all be born again, and yet again and again. We should like to live a little longer just as we should like £50: that is we should take it if we could get it for nothing: but that sort of idle liking is not will. It is amazing—considering the way we all talk—how little a man will do to get £50: all the £50 notes I have ever known of have been more easily earned than a laborious sixpence; but the difficulty of inducing a man to make any serious effort to obtain £50 is nothing to the difficulty of inducing him to make a serious effort to keep alive. The moment he sees death approach, he gets into bed and sends for the doctor: He knows very well at the back of his conscience that he is rather a poor job and had better be remanufactured. He knows that his death will make room for a birth; and he hopes that it will be a birth of something that he aspired to be and fell short of. He knows that it is through death and rebirth that this corruptible shall become incorruptible, and this mortal put on immortality. Practice as you will on his ignorance, his fears and his imagination, with bribes of paradise and threats of hells, there is only one belief that can rob death of its sting and the grave of its victory; and that is the belief that we can lay down the burden of our wretched little makeshift individualities forever at each lift towards the goal of evolution, which can only be a being that cannot be improved upon. After all, what man is capable of the insane self-conceit of believing that an eternity of himself would be tolerable even to himself? Those who try to believe it postulate that they shall be made perfect first. But if you make me perfect I shall no longer be myself, nor

will it be possible for me to conceive my present imperfections (and what I cannot conceive I cannot remember); so that you may just as well give me a new name and face the fact that I am a new person and that the old Bernard Shaw is as dead as mutton. Thus, oddly enough, the conventional belief in the matter comes to this: that if you wish to live forever you must be wicked enough to be irretrievably damned, since the saved are no longer what they were, and in hell alone do people retain their sinful nature; that is to say their individuality. And this sort of hell, however convenient a means of intimidating persons who have practically no honor and no conscience, is not a fact. Death is for many of us the gate of hell; but we are inside, on the way out, not outside on the way in. Therefore let us give up telling one another idle stories, and rejoice in death as we rejoice in birth; for without death we cannot be born again and the man who does not wish to be born again and born better is fit only to represent the City of London in Parliament, or perhaps the university of Oxford.

One Full and Harmonious Melody

Extracts from "What is Theosophy?" by H. P. Blavatsky in *The Theosophist*, October 1879. Those who have obtained the bound centennial reprint of the first 12 issues of *The Theosophist* (mentioned in our last *Eclectic*) will find this remarkable article, followed by "Who are the Theosophists?" in that inaugural issue. (Also reprinted in *Blavatsky Collected Writings*, I, p. 87).—Eds.

There were Theosophists before the Christian era, notwithstanding that the Christian writers ascribe the development of the Eclectic theosophical system to the early part of the third century of their era. Diogenes Laertius traces Theosophy to an epoch antedating the dynasty of the Ptolemies; and names as its founder an Egyptian Hierophant called Pot-Amun, the name being Coptic and signifying a priest consecrated to Amun, the god of Wisdom. But history shows it revived by Ammonius Saccas, the founder of the Neo-Platonic School. He and his disciples called themselves 'Philalethians'—lovers of the truth; while others termed them the 'Analogists', on account of their method of interpreting all sacred legends, symbolical myths and mysteries, by a rule of analogy or correspondence, so that events which had occurred in the external world were regarded as expressing operations and experiences of the human soul. It was the aim and purpose of Ammonius to reconcile all sects, peoples and nations under one common faith—a belief in one Supreme Eternal, Unknown, and Unnamed Power, governing the Universe by immutable and eternal laws. His object was to prove a primitive system of Theosophy, which at the beginning was essentially alike in all countries; to induce all men to lay aside their strifes and quarrels, and unite in purpose and thought as the children of one common mother; to purify the ancient religions, by degrees corrupted and obscured, from all dross of human element, by uniting and expounding them upon pure philosophical principles. Hence, the Buddhistic,

Vedantic and Magian, or Zoroastrian, systems were taught in the Eclectic Theosophical School along with all the philosophies of Greece. Hence also, that predominantly Buddhistic and Indian feature among the ancient Theosophists of Alexandria, of due reverence for parents and aged persons; a fraternal affection for the whole human race; and a compassionate feeling for even the dumb animals. While seeking to establish a system of moral discipline which enforced upon people the duty to live according to the laws of their respective countries; to exalt their minds by the research and contemplation of the one Absolute Truth; his chief object in order, as he believed, to achieve all others, was to extract from the various religious teachings, as from a many-chorded instrument, one full and harmonious melody, which would find response in every truth-loving heart.

Theosophy is, then, the archaic *Wisdom-Religion*, the esoteric doctrine once known in every ancient country having claims to civilization. . . .

H. P. BLAVATSKY

AND WE QUOTE . . .

The Incommunicable Secret

It is imperative to keep faith with oneself in silence and secrecy, as every telling weakens the force that is generated. Krishna says, "In whatever way men approach me, in that way do I assist them." This is offered unconditionally to all. Near the end of his instruction he says, "Act as seemeth best unto thee."

Basic honesty will go far to clean out the cobwebs of delusion and confusion so that the seeds of spiritual regeneration may be salvaged. Patience is needed together with enduring trust in the healing and nurturing processes of Nature that protect the seeds silently germinating in the soil. They cannot be pulled up and scrutinized again and again, but must be allowed to sprout in the universal love which maintains the whole cosmos in motion. Even a little soul-memory shows that there is no need to blame history or nature, much less the universe, for the universe is on the side of every sincere impulse. Even the most wicked and depraved man may have some hope. Even a little daily practice delivereth a man from great risk. Even a minute grain of soul-wisdom, when patiently assimilated with a proper mental posture in relation to the sacred teachings and the sacrificial Teachers, will act as a benevolent influence and unfailing guide to the true servant of the Masters of the Verbum. This incommunicable secret of Krishna is the sweetest and most potent gift of the divine Logos of the cosmos to the awakened humanity of today and the global civilization of tomorrow.

—From the lead article "Anamnesis" in *Hermes*, October 7, 1978, No. 10

Between the Lines, Within the Words

Another thought that must be hinted at tonight is, that our wonderful book here, H. P. Blavatsky's *Secret Doctrine*, is both an exoteric book and an esoteric book.

It contains doctrines which were esoteric before this book was printed. Now they are 'exoteric'. But if anyone thinks—I never did, thank the immortal Gods!—if anyone thinks that he knows *The Secret Doctrine* by reading it once or even a dozen times, or a score of times, he mistakes greatly the situation. It must be read not only between the lines, but within the words. I have found the value of the following rule: never take a single statement in it and allow your mind to mold itself around it, never let a single idea crystallize; break the molds, let in the light. It is an excellent rule. As soon as a man says: "I have the truth. I do not agree with such a one of our teachers: I think such and such teacher was wrong", look out for him, for he is probably blind. The molds of his mind are crystallized, and he cannot see the light.

I have learned these lessons, and I speak as a witness. Every evening, before I go to sleep, I go over the events of the day, and I try to find one or more things in which I have allowed my mind to crystallize around a thought or a fact; and I am merciless to myself if I catch it or them. Not for a minute do I temporize. When I find molds of mind, I break them, for I know too well what they mean.

—G. de Purucker, *Fundamentals of the Esoteric Philosophy*, p. 202

The Part of a Real Friend

It would not be the part of a friend to withhold the truth when the speaking of it can do good, so I must tell you that you ought to put a close watch upon yourself, if you would not put an end for ever to my letters. Insensibly to yourself you are encouraging a tendency to dogmatism and unjust misconception of persons and motives. I am well aware of your ideas upon that what you call the 'goody goody' absurdity; and I feel as painfully confident that since in your world no one is allowed to moralize the other and that you are very likely to resent it, these words are probably written in vain. But I also know your sincere desire that our correspondence should not be broken; and knowing this, I point out to your notice that which is certain to have that result.

Beware then, of an uncharitable spirit, for it will rise up like a hungry wolf in your path, and devour the better qualities of your nature which have been springing into life. Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity. However caused . . . a crisis is here, and it is a time for the utmost practicable expansion of your moral power. It is not the moment for reproaches or vindictive recriminations, but for united struggle.

—*The Mahatma Letters to A. P. Sinnett*, p. 367

We are the Mountains, the Flowers, the Trees

We must learn to relax and listen to nature whenever we have a chance. What has nature to tell us when we learn to listen? What do the trees and flowers have to say? What is the message of the mountains? For

everything in nature speaks if we can but realize the oneness of all things and learn to listen. For we ourselves are the mountains, we are the flowers and the trees. But too often we do not give ourselves time to come close to nature and feel the glory of God made manifest in our world.

—John B. S. Coats, addressing the 103rd Annual Convention of the Theosophical Society, Varanasi, December, 1978, reprinted from *The Theosophist*, March 1979.

A City to Live In

Is there actually a wolf in our neighbor? We see that which we are, and our eyes project on every side an image of ourselves; if we look with fear, that which we behold is frightful; if we look with love then the colors of heaven are repeated to us from the ditch and from the dungeon. We invent eternally upon one another; we scatter our sins broadcast and call them our neighbors; let us scatter our virtues abroad and build us a city to live in!

—James Stephens: *Demi-Gods*

TRYING TO COME UP WITH MY OWN

The following is the article by Dr. J. D. Dubbink, one of the editors of *Theosophia*, The Hague (Adyar T.S.) referred to in our last issue (No. 54) of *The Eclectic Theosophist* which he has now kindly condensed.—Eds.

Being invited by the Editor to give some reactions on his proposition, that we should "desperately cling to the teachings HPB gave," I am glad to avail myself of that opportunity.

It is my conviction, that the idea of 'clinging desperately' to something bars the way in any study, 'exoteric' or 'esoteric' as well. This conviction is based on a 'teaching' formulated in the pamphlet "H.P.B. On How to Study Theosophy." She tells her pupils that their study—if practiced rightly—will consist in a series of dramatically changing mental pictures, till at last the mind enters the plane of 'No Form.' On that plane every formulated 'teaching' will be of no value and substance. So there is nothing to 'cling to', only the paradoxical philosophy of the 'sunyatâ' of (e.g.) the Avatamsaka Sutra—Hwa Yen Buddhism. This buddhistic school is quoted in a very positive sense by HPB in the Collected Writings, Vol. VI, p. 100-01 and in another version of some fragments of that 'teaching' on p. 390 of the Vth Vol. of the Adyar *Secret Doctrine*. Conclusion from this 'teaching'; a serious student should have a great amount of inner freedom in order to 'drop' one thing without 'clinging', and at the same time to 'cling' to the paradox without dropping out into inner desperation.

A paradoxical situation on quite another level arises when one clings to a very fundamental 'teaching' given by HPB to everyone who wanted to join the Esoteric School, or Eastern School as it was called for some time in the USA. I condense it: 'Between Jan. 1, 1893 and Dec. 31, 1974 no Master will appear or send some representative'. This text can be found in *The Theosophist*, Aug. 1931.

If I had clung desperately to this teaching I had to weep bitter tears on account of the words of B. de Zirkoff on p. 2 of the issue of July 15, 1979 of this Journal.* Here he raises his personal belief—to which he is of course entitled!—that Katherine Tingley was a direct agent of the Teachers, just as Gottfried de Purucker was, to the status of condition *sine qua non* for the understanding of the teachings. This is of course a plain contradiction of H.P.B.'s words, that no such agents would be sent . . . To conclude: what is precisely meant with the word "the teaching(s)" is not quite clear; against clinging (desperately even) to any formulated concept of the Secret Doctrine (the book and the philosophy) H.P.B. advises us strongly!

*We wholeheartedly endorse Mr. de Zirkoff's views as expressed in "Katherine Tingley as I Knew Her."—Eds.

Pronunciation of Sanskrit Theosophical Terms

The correct pronunciation of the Sanskrit terms used in theosophical literature has long been the aim of the Point Loma group of Theosophists, as witnessed by the following notice which is excerpted from the July 1931 (Vol. 2, No. 11) issue of *The Theosophical Forum* printed at Point Loma, California. We also take occasion to refer readers to Geoffrey Barborka's *Glossary of Sanskrit Terms and Key to Their Correct Pronunciation* (\$1.25, from Point Loma Publications, Inc.), now in its fourth printing. Tape and cassette recordings of this are also available (on reel, \$4.00; on 2 cassettes, \$6.00). For those wishing to pursue deeper study of the philosophy of these many Sanskrit technical terms, we recommend Judith M. Tyberg's *Sanskrit Keys to the Wisdom-Religion* (\$4.00); and for a study of Sanskrit itself, its philosophical schools and their exponents in literature, etc., Dr. Tyberg's *The Language of the Gods* (cloth, \$8.95) and *First Lessons in Sanskrit Grammar and Reader* (\$6.50).

The above-mentioned *Forum* notice follows.—Eds.

At a recent meeting of the Leader's Literary Committee, it was considered advisable to insert in *The Forum* the correct way of pronouncing the Sanskrit Theosophical terms, so that Theosophical students and lecturers may have the opportunity of adopting a uniform pronunciation.

The following are a few simple rules. The consonants in general are pronounced as in English, except for the aspirated consonants *th*, *ph* and *kh*, etc. These must be sounded as in the words *ant-hill*, *uphill*, and *Lockhart*; not as in *this* and *philology*.

The vowels are pronounced as follows: *a* as in *Roman* (just like the *u* in *fun*); *â*, as in *father*; *i*, as in *pique*; *î*, as *pique*, but a little longer; *u*, as in *rule*; *û*, as in *rule*, but a little longer; *e*, as in *there*; *ai*, as in *aisle*; *o*, as in *so*; *au*, as the *ow* in *now*.

All Sanskrit words should be written with the correct accents, otherwise mispronunciation is the result. There is no strong syllabic stress in Sanskrit. All the syllables are more or less evenly stressed; though a slight stress is usually placed on the root of a word.

When a word is composed of a combination of two words, the vowel formed by the coalescing of two vowels receives a slight stress, as in the following examples: *Râma-âyana* makes *Râmâyana* with a stress on the second long *a*, *Avalokita-îsvara* makes *Avalokiteśvara* with a stress on the *e*.

S is a sibilant pronounced in the palatal position. It is, therefore, a kind of *sh*-sound.

The correct spelling of the Sanskrit Theosophical terms will be found in the more recent Point Loma editions of Theosophical literature.

WHY STUDY THEOSOPHY?

MARGARET NOWAK

Every day we are swamped with reports of disturbing events: crime, government corruption and indifference to the needs of the people, threats of war, news of fantastic profits of the few while many are unemployed, hungry, denied the necessities of life.

What can we do to find a sense of balance, an awareness of our true identity and worth in this sea of selfish commercialism, injustice, and lack of concern for others?

In the midst of all the confusion, turbulence, and trouble there is a way to find and hold fast to our true identity as part of the Divinity that is the All, and to acquire peace of mind. *There is Truth*. Once we acquire this knowledge and know that we have it within ourselves, we can never lose it *as long as we claim it daily, hourly, and fashion our lives in its light*.

Those who have found it within themselves know beyond all knowing that IT IS THERE — always, every moment of our lives—ready to illumine our understanding and give us confidence and courage and wisdom when we turn to it for help. We are part of that truth, that ALL. Ours to enjoy and grow and live, or to wallow in fear and negativism. Ours is the choice.

We can allow ourselves to be overcome with dismay in the present dark hour of our time, or we can deliberately turn our consciousness and thought to that eternal verity within and let it fill our being and flow out through us to our sisters and brothers and become one with them in acts of love and compassion.

We must make this choice each day and seize the truth anew to make it ours to help us keep the dark forces of fear and despair at bay. We can study the great truths as revealed in the Theosophical teachings, whether we be Christian, Jew, or other. But most of all, we must *live the life* as revealed in those truths so that we can more fully realize the fulfillment and joy of that light and serve as channels to light the candles in the darkness.

Book Reviews

THE WISDOM OF THE HEART: KATHERINE TINGLEY SPEAKS. Compiled and Edited by W. Emmett Small. San Diego: Point Loma Publications, Inc. Portrait. Appendices. Chronology. 163 pages. Paperback. \$5.75. Cover by Lomaland artist Leonard Lester.

Reviewed by Emmett A. Greenwalt, Professor of History, Emeditus, California State University, Los Angeles, author of *California Utopia: Point Loma, 1897-1942* (1978).

This little volume is appropriately subtitled *Katherine Tingley Speaks*. Like the other five books bearing her name, it is largely a compilation of what she

said, not what she wrote. An engaging exception in this collection is her letter from Egypt during her world Crusade of 1896. After some attention to the history and philosophy inspired by the ancient ruins, she enlivens her account by vivid descriptions of the Arabs that milled about them. People were ever her first interest.

If Katherine Tingley's life were keynoted in one word, that word would be "crusade." It began in her native New England before she discovered Theosophy, when she became involved in mission work among the poor. Theosophy, however, supplied the philosophy to justify the effort by its emphasis on brotherhood. It also gave her a Society with the means to finance her crusade and the cadre to carry it out.

She soon learned, however, that a considerable part of her energy had to be used to defend the Society. The controversial leadership of her predecessors, Blavatsky and Judge, together with those who challenged her own right to lead, was a legacy that she had to contend with the rest of her life.

Nevertheless, her remarkable energy was equal to the challenge, with plenty left over to carry out her various crusades against the woes of the age, as she saw them, like capital punishment, vivisection, and war. "Unbrotherliness," she pointed out, "is the insanity of the age."

On the fiftieth anniversary of her death, there are still San Diegans who remember her unique experiment on beautiful Point Loma where now sits the campus of Point Loma College (Nazarene). As she put it in this volume, "I wanted to evolve an institution that would take humanity in hand *before* it was worsted in the struggle of life." So she concentrated most of the Society's resources on the peninsula overlooking San Diego Bay and the Pacific, bringing into existence glass-domed structures housing her Raja Yoga School and Temple of Peace, surrounding them with orchards, beds of flowers, and winding paths.

Her devotional approach to education is stressed in this volume. As she put it, "It is to bring *out* rather than to bring *to* the faculties of the child." Music rated high on her list, especially symphonic, as inspiring harmony in the soul. Drama, too, particularly Greek and Shakespearean, filled her Greek Theater on the Point and her Isis Theater in San Diego for many years. "Practically every line in *The Eumenides*," she said, "contains a profound truth of the ancient Mysteries."

Like Emerson, she stressed the divinity within. A means of becoming aware of this she saw in the rituals of silence and meditation, foreshadowing a practice that of late has become almost popular. Fifty years and more ago, all residents of the Hill entered into it, even eating their meals in silence. As she put it. "The Soul knows. . . . It abides forever in the light, choiring with the stars and the silences of God."

Today, the city of glass is gone, but the doctrines taught and practiced there bear examination by the historian, the educator, and the philosopher. For the mystic, however, this volume has the most to offer: karma, reincarnation, invocation of the divinity within,

all are beautifully and clearly voiced again in *The Wisdom of the Heart: Katherine Tingley Speaks*.

—Reprinted from *Journal of San Diego History*,
Summer 1979.

GOLDEN PRECEPTS, by G. de Purucker, Quest Miniature, Point Loma Publications, Inc., San Diego, California, and Theosophical Publishing House, Wheaton, U.S.A., pp. 170, \$2.50.

This handbook, sub-titled *A Guide to Enlightened Living*, "contains teachings about what mystics of all religions call the Way or the Path, the journey of the pilgrim-soul towards the Heart of the Universe, the discovery of the Self in search of the SELF." In the few pages of this Quest Miniature "is the essential core of what was taught in the esoteric schools of philosophy in the Orient, the Near-East and in parts of the West since the founding of the Theosophical Society."

Consisting of eight chapters dealing with: The Path to the Heart of the Universe; Old Age, Disease, Death and Rebirth; The Power of Thought; The Inner God; The Great Heresy of Separateness; Forgiveness and Love; The Path of Chelaship; as well as a concluding discussion on the Buddhas, this is a book that should lift the reader to great heights of experience. "You cannot see beauty outside unless you have beauty within you," states the author. Further—"yet with all the beauty outside that surrounds us, the heart aches and the mind is overwhelmed with the thought of the woes of mankind—Old Age, Disease, and Death." These three dire problems are so well presented in the book, the reader agrees afterwards that these should not be problems at all, for Old Age is a blessing if the life has been lived aright; Death is a phase of life, natural, simple and beautiful for the worn-out garment is cast aside and hopes unrealized are now realized in the consciousness of the spiritual being; diseases are purifying processes that cure egoism, teach patience, warnings for us to live in accordance with Nature's laws. "Sweet are the thoughts of forgetfulness of self—the complete human tongue cannot describe it . . . how noble, how grand it is for men to feel their common kinship . . . sense the feeling of our common brotherhood and to live to benefit mankind!"

Recommended for all members of the T.S. for serious reading.

—Mydee Z. Reyes in *The Philippine Theosophist*

I SEND A VOICE by Evelyn Eaton. The Theosophical Publishing House, Wheaton and Madras. 1978 Quest Book, 178 pp. cloth \$10.95.

What a book! I have never before known anyone capable of performing such an extraordinary feat as conveying the tone of a voice by writing! I thought I heard it . . . there, on high. I did not understand the language; nevertheless it was as though a gate had opened in the sky: the soul was uplifted like the lotus rising out of the mire. Somehow I felt it necessary to read it, although it did not tell me anything I had not heard before. Yet the author put it so serenely and convincingly. As a physician I would recommend it whole-

heartedly to those who are in the throes of a depression, even on the brink of taking drugs, or even contemplating suicide. Not that the author dealt in such cases specifically—not at all; but its whole tone is orchestrated toward cheering up the reader. The 'voice' of Evelyn Eaton truly deserves a moment of recognition.

—EMANUEL PEKELIS, M.D.

ITEMS of INTEREST

Contributions to Judge book

A gift of \$3000.00 has been received from two devoted students, who wish to remain anonymous, to help towards the expense of publication of Volume II of *Echoes of the Orient*; and yet another welcome contribution of \$1000.00 has come in for the same purpose from D.R. Both the Editor and the Publishers of this continuing edition of Judge writings are most grateful for this substantial help, and express to the donors their deep appreciation.

Point Loma Publications is pleased to announce that this second volume will be published in January 1980.

New Point Loma Publications Study Series

January of the new year will also see published three additions to this Study Series, as follows:

No. 2: WORD WISDOM IN THE ESOTERIC TRADITION: a series of classes in Basic Theosophical Teaching. By G. de Purucker.

No. 3: THE ARCHAIC HISTORY OF THE HUMAN RACE: as Recorded in "The Secret Doctrine" of H. P. Blavatsky. By G. W. Van Pelt, M.D.

No. 4: DESIGN AND PURPOSE: A Study in the Drama of Evolution. By Henry T. Edge.

(No. 1 of the series, published in 1978, is: SEARCH AND FIND: *Theosophical Reference Index* (Following the Blavatsky Tradition). By Elsie Benjamin.

Prices for these and the Judge volume will be announced in our next issue.

Correspondence Courses

"Four correspondence courses are conducted by *Messiah's* editor for students wishing to learn the basic teachings of Theosophy. The books used are *The Ocean of Theosophy* (W. Q. Judge), *The Key to Theosophy* (Blavatsky), *Studies in Occult Philosophy* (de Purucker), and *The Mahatma Letters to A. P. Sinnett*. There is no charge, but students are expected to help toward the cost of postage, paper, etc."—(Quoted from *Messiah*, No. 42, Sept. 1979, G. Cardinal Le Gros, Editor.)

De Bhagavad-Gîtâ: Het Boek van Yoga

Stichting I.S.I.S. of The Hague, Holland-2518 (Blavatsky Huis De Ruyterstraat 74) has published an unusual edition of William Q. Judge's transliteration of the Bhagavad-Gîtâ: "the Dialog between Krishna, Lord of Devotion, and Arjuna, Prince of India." On the right-hand page is the Dutch translated text, and on the left-hand facing page are the Sanskrit words of that text defined and explained. W.Q.J.'s "Antecedent Words" (of the edition he published in New York, October 1890) are given, and a Foreword by D. J. P. Kok introduces the volume, followed by a chart of the prin-

cipal characters. Front and back covers are sea-scape studies of cloud and sunlight and sweeping ocean-movement; and the same theme is carried out in sixteen pictures dividing the chapters. The book (6½ x 8¾ inches) comes to 299 pages and, it seems to us, should be in the library of every Theosophist (who can read Dutch and appreciate the beautiful and true.)

Farewell

The October 1979 issue of *The American Theosophist* reports the death on September 10 of Dr. Henry Smith, a former President of the T.S. in America (Adyar).

Surely, among his outstanding accomplishments, affecting as it did the climate of the entire Theosophical Movement, must be his recognition of the true place of William Q. Judge as one of the original Founders of the Theosophical Society (with HPB and H. S. Olcott), and the practical steps he took to make his own membership aware of this. For this he has earned the gratitude of all Theosophists and will be long and gratefully remembered.

We have also received word of the death of F. Pierce Spinks, on October 17, in Belmont, California. A life-long friend, a former member of the Point Loma T.S., and later of Adyar, he will be known throughout the theosophical world as editor of the quarterly "Theosophists: Reunited!", the last issue of which appeared in September. Though we could not share what we considered his narrow and limited views regarding 'unification', we respected his enthusiasm and zeal, and always treasured the old bond of youthful 'growing-up' memories which linked so many together. Our warm sympathy goes to his wife Alice and brother Alfred.

Correction

The price for *Theon of Smyrna: Mathematics Useful for Understanding Plato* (Wizards Bookshelf, Box 6600, San Diego, California 92106) is \$11.95. (It was wrongly given as \$17.50 in Eclectic No. 54)

MEDITATIONS—15

Let us end the day with more power of thought for self-conquest than we had at the beginning of the day. Let us close our eyes tonight with a clean conscience and with a feeling of generous love for all that breathes, which is the best side of our natures. Let us seek more knowledge, more light, more strength, in the silence of our last thoughts before retiring.

—Katherine Tingley

CONTRIBUTIONS

The following are contributions received since our last *Eclectic*, here recorded with our grateful thanks: M.L.L., \$3.55; W.M., \$200.00; Anon, \$29.50; Anon, \$20.00; W.&E.G., \$165.00; L.B.G., \$69.50; P.J.M. \$17.00.